





to my membership, on the ground that the Society represented was formed only the day that your Convention assembled. He moved (which was quite out of order at that moment) that my credentials be referred to the Committee on Credentials for investigation, and to give me an opportunity to remove any objections.

No reason was given why I alone should have my credentials investigated. The credentials of most other members had neither been read, nor even opened! No one had asked the age of the Society any one represented, or even its name! Indeed, of one member the Committee had publicly said, "they did not know whether he had any credentials; he might have given them some, which might be among his papers; he had handed them a paper, but they had not opened it." Yet that gentleman was allowed to sit in the hall, and vote on such an authority. I was sent to the Committee for "investigation, and an opportunity to remove objections." The Committee sat on the case, and adopted the Inquiry, I presume, as their model. They condemned me without hearing me in my own defence, or even allowing me to be present. They were to investigate, and give me an opportunity to remove any objections. But they sent me away for no other reason than that they were not in the slightest opportunity to explain. They took rumors for truth, fancied what my explanation would be, manufactured their own facts, dispensed with evidence and inquiry, and reported to suit their employers!

I will not prolong this letter by alluding to the absurdity of a great moral Convention descending to make use of such a technicality as the recent formation of the Society, while no one denied that it was made up of some of the most devoted and hard-working friends of Temperance in the city of New York, men (it chances that the Society had no women among its members) long prominent in the cause; while no one denied that its delegates, only three in number, were strict teetotalers, and well known in the enterprise. But I will say, what I might have told that Committee, had they allowed me any opportunity of defence, and might have told the Convention, had I not been gagged—that, like many other members, I had several grounds for claiming a seat. No matter whether my credentials were good or bad, I still came within your Call, as being long and well known as a friend of Temperance. Your Call not only invited 'all Temperance associations and organizations, &c., to appear by representatives,' but added, 'we do furthermore extend our invitation to the Friends of Temperance in every form, and in every way, during the of a cordial welcome to the meeting, and an opportunity to exhibit fully the advance of the cause in their own respective Districts.' Sixteen years of aid to the Temperance cause, by example, public effort and pecuniary contribution, and cordial support of the Maine Liquor Law, entitle me to claim the honor of a friend of Temperance, and, as such, a seat under that Call. Still, Sir, I quite agree with your Committee, that I am totally unfit to belong to a Convention that mobs down its own Chairman, and locks one third of its members out of doors in order to perpetrate votes.

I cannot omit to mention the generous sense of justice of one Massachusetts man, unknown to me, but whose name I am told is Stoddard, in moving that the credentials of the whole Massachusetts delegation should be referred with mine, as he could see no reason for making any distinction. The Convention shrank back from dealing with a whole State as they had dealt with one unpopular individual, and refused the motion.

I consider your meeting a friendly one, and one that the credentials of the whole Massachusetts delegation should be referred with mine, as he could see no reason for making any distinction. The Convention shrank back from dealing with a whole State as they had dealt with one unpopular individual, and refused the motion.

WENDELL PHILLIPS.

September 12, 1853.

From the New York Herald.

#### THE WORLD'S TEMPERANCE CONVENTION.

The Old Fogies Victorious at last—Triumph of Breeches over Petticoats—Wendell Phillips & Co. Discarded by the Cold Water Army—Fred Douglass Denied Admission into the Camp—The Convention composed of White Men—Black Men and Broomers entirely Excluded.

At nine o'clock, Thursday morning, the third day's session of the World's Temperance Convention commenced. The leaders of the cold water army, intent upon depriving the lookers on of the fun displayed the day before, stationed a committee at the door, with positive orders to admit none who had not with them their credentials to the convention. All who were not thus provided with proper pass were turned into the galleries. Wendell Phillips was admitted, but it was only to be turned out again, after he had taken his seat. Whether orders were given to admit only white men, we cannot say; but a black man, calling himself Frederick Douglass, presented his credentials at the door, and was refused admission. He was from Rochester. He didn't get through. He was informed this was a white man's convention, and that the best accommodations that could be afforded to him were to be found in the upper gallery, especially made for the use of colored gentlemen. The Napoléons (if we may be allowed the word) of the day before, Mrs. Antoinette Brown, was not discovered among the audience. From the new arrangements, she was only there through her representative, Wendell Phillips.

The absence of the petitioners accounted for the comparative order and coolness of yesterday's deliberations. The delegates went on like men who were not afraid to act. There were about three hundred delegates, and the lower gallery, where the meeting was called to order. The galleries were filled with ladies and gentlemen, who, no doubt, had come in expectation of a re-performance of the amusements of the day before.

The President, Neal Dow, Esq., introduced the Rev. Mr. Kennedy of Brooklyn, who opened the proceedings with prayer.

The minutes of the previous day were then read, and opposed by Wendell Phillips. Mr. P. rose and attempted to speak, when

The Hon. Mr. Hoar, of Massachusetts, said—Mr. President, I rise to a point of order. (Several voices—Go on the stand. Take the platform.) "Keep still, in reply to Mr. Hoar, and I will speak loud enough for you all to hear me."

Mr. H. proceeded—I regret that Mr. Phillips, powerful in oratory and intellect, and desirable as a cooperator in any great cause in which the heart takes part, should be here representing himself as a delegate to this convention upon doubtful credentials. Certain reports have been made in reference to the papers which he bears, which facts found upon parties somewhere connected with his presence here. For his own sake, for the honor of this convention, and for my sake, I hope it will be referred to a committee to examine and report upon the credentials which the gentleman bears, that he may be freed from any imputation which may rest against him. (Cries of hear, hear.) I therefore move to refer Mr. Phillips's credentials to a committee to examine.

Mr. Phillips at once saw this was his death-blow, if it passed; he must kill it if possible. He had plausibility on his side, and he made the most of it; but all to no purpose.

Mr. P. said, in reply to Mr. Hoar—We are all here upon our own assertion. How any of us can

This is a mistake. Mr. Douglass was not in the city. Two colored delegates, however, were forcibly kept out of the Convention on account of their complexion—namely, Rev. Mr. Ray and Dr. McCune Smith! At a subsequent stage of the proceedings, Mr. George W. Clark, of Rochester, rose and said—

"I wish to inquire, Mr. President, in regard to some reports which I feel would not believe, I understand that an honorable gentleman, who has a refined education, a graduate of one of the highest schools of the country, presented his credentials as a delegate at the door this morning, and was denied entrance because his skin happens to be of a darker hue than ours. (Cries of 'That's right,' 'That's right,' 'We don't want darkies here!')

CHAIR. I cannot answer that question. I am not the proper source to apply to for that kind of information.

Mr. Walcott, of Rhode Island—I second the motion, and wish to speak to them. Let me repeat, that nothing can be further from me than a desire to occupy the time of this convention. (Laughter.) But I have responsibilities, however, as a delegate,

in possession of our papers has not yet been an inquiry. (Applause.) You have no right to go back of this in my particular case. You have not adopted any rule for the trial of our papers. I have my papers in my pocket, signed by gentlemen of the highest respectability—names which will compare, as to character and standing, with those upon any credentials in this house. (Applause.) If you at this stage of the Convention put me on trial, by what rules for testing my rights am I to go by? You have yet instituted none. If you will lay down any rules, and tell me what papers I should bring here, I will guarantee to fetch them. (Applause.) If Mr. Hoar thinks my papers are forged, I am prepared to prove their genuineness; but that is all I am prepared to do.

Judge Hoar rose to a point of order. I don't like to have Mr. Phillips so mistreated and misrepresented. (Sensation in the audience.) I have not charged that gentleman with any such thing as forgery; I said his credentials were not fully understood. There were reports against them that were necessary to be explained.

Mr. Phillips with much feeling proceeded—The gentleman used the word fraud; a hard word to be used between him and me, who have acted together in many a great and glorious fight. And were I in Massachusetts, it would not be necessary for me to repeat such a charge, even though it came from one as venerable as he who makes the charge now. (Voices of hear, hear.)

Various motions were made to amend, substitute, lay upon the table, &c. After some difficulty, the vote was taken upon the original motion of Judge Hoar, and the Convention decided to refer Mr. Phillips's credentials to the committee for their examination.

This was a death-blow to the whole crew. No one for a moment thought of the committee would report in favor of them. Mr. Phillips had already played too conspicuous a part, and become too obnoxious to the convention. All the hopes of the great disturber, Antoinette Brown, were crushed at one fell blow. Her champion had evidently heard his death-knell.

Mr. Phillips—May I ask the Chair whether I am a member or not of this house while my papers are under consideration?

CHAIR—You are not a member until the committee report.

Mr. Phillips feeling that his race had been run and past, here left the house, to the great satisfaction of the white men and anti-women delegates. Some of his friends, by way of revenge and retaliation, moved that all the credentials of all the delegates from Massachusetts be referred to the Committee on Credentials. (Laughter, and cries of 'Good,' 'That's right,' 'It is shameful, such barefaced injustice!')

But it was no go. The charge had brought down the subject which it had been intended to determine, and the subject to the content to let the matter rest there. Phillips was kicked off; the disturbers were disturbed and routed; there was no hope for the reappearance of a single petticoat upon the field, and a quiet reigned in Denmark.

The motion was put and lost.

The Chair—Now the question comes up for the acceptance of the minutes. Various amendments were proposed and lost.

The vote was then taken upon the adoption of the minutes, and carried.

It was then moved and carried, that the order of business be suspended, in order to allow General Cary, of Ohio, to offer a resolution. This was a trap for the disturbers, but themselves not being in the secret, and not suspecting what was coming, fell into the snare, and the motion was carried unanimously.

Gen. Cary, of Ohio, then read the following:—Resolved, That inasmuch as this Convention has been interrupted in its proceedings by a faction of disorganizers, assembled in New York city for the purpose, and whose design is to involve the cause of temperance, world-wide in its popularity, with the peculiar notions and topics not connected with the temperance reform, it becomes a duty we owe to ourselves and to the world to avow distinctly that our great and only purpose is to prohibit the manufacture and traffic of intoxicating liquors as a beverage. And we solemnly protest against, and will resist every effort, from any quarter, to involve this with any other question, moral, social, political, or religious.

Resolved, That the common usages of society have excluded woman from the public platform, and, whether right or wrong, it is not our province now to determine; but we will conform our action, during the present Convention, to public usage, and exclude females from participating in the public discussions of this Convention.

Great applause and hissing followed the reading of these resolutions. It was a clincher to the proceedings in regard to Phillips. The abolitionists and all different sorts of sects, who do not care a fig about being wiped away by one sweep from Gen. Cary. The General looked swiftness from Gen. Cary. The General looked swiftness from Gen. Cary. The General looked swiftness from Gen. Cary.

I move they lay upon the table, says a petticoat man. "They will lay you on the table first," replies another. "Move to amend." Shame on this injustice! Hear the fluttering of the skirts!

Breeches triumphant.

Above all the tumult, Snodgrass was occasionally heard to moan forth—I rise to a point of order. I call for a division on the resolutions. I am willing to go, myself, for all after the words "it becomes a duty we owe to ourselves and to the world to avow distinctly that our great and only purpose is to prohibit the manufacture and traffic of intoxicating liquors as a beverage, and we solemnly protest against, and will resist every effort, from any quarter, to involve this with any other question, moral, social, political, or religious."

Several others tried to get an opportunity to follow suit; but the cry for the vote on the resolutions drowned the voices of them all.

The first and second resolutions were then separately put to the house, and by a large majority, both adopted. (Great tumult, applause, hisses, laughter and invective.)

The Chair then introduced

Rev. Mr. Walcott. He said—I rise reluctantly to save the reputation of this convention. I wish a reconsideration of the resolutions just passed—the resolutions of General Cary. (Sensation through the audience. The conquerors cough, and the conquered straighten up, and look fresh with hope.) The gentleman then proceeded to discuss the motion, when he was interrupted by the chair, saying he was out of order, the motion not being seconded.

Mr. Hunt—I rise to a point of order. The gentleman has no right to speak upon this motion.

The Chair sustained the point of Mr. Hunt.

The reading of Gen. Cary's resolutions was then called for. They were read accordingly. The excitement increased. Some thought there might be a reaction. They were doomed to disappointment. The motion to reconsider was put and lost. (Applause and hisses.)

The Rev. George Driffel then read a report from the Committee on Obstacles in the way of Progress. In connection with this report were the following resolutions:—

Resolved, That the cause of temperance in its original and legitimate sense is equally as sacred as it is to humanity itself, and that it is no other than the great cause of humanity itself.

Resolved, That it is alike according to the dictates of common sense, and the experience of the world at large, that the platform of this cause should be confined to as few and simple principles as follows:—

Resolved, That it is injurious to any cause when it is made to subserve ulterior and subordinate purposes, party or personal.

Resolved, That they are traitors to the cause of humanity, who endeavor to subvert one cause, in order to advance what they consider to be another.

Resolved, That this convention, as they would not put the shadow back ten degrees upon the dial, and jeopard important elections in different parts of the land, feel now called upon to take a last and desperate stand, and by a strong and determined arm lift one more this glorious cause high above associations that are as unequalled for as they are ruinous.

Resolved, That this cause of temperance is a question altogether separate and apart from the question of woman's rights, abolition, land reform, or any other, and that it must stand or fall upon its own merits.

which cannot be evaded. But while my convictions are against women rushing in the thickest of the fight in debate, yet I would not perform the slightest shadow of injustice to any mortal, to save this convention from a volcanic eruption. (Laughter and applause.)

The gentleman was here called to order. A motion was then made to refer back the entire report to the committee on Credentials. (Applause and hisses.)

After some debate, Judge O'Neil moved to lay the motion to refer upon the table, which was carried.

CHAIR—The vote now comes up on the adoption of the report and resolutions: are you ready for the question? (Cries of 'Ready, ready.') The vote was taken, and the report adopted. (Applause and hisses.)

Mr. Mansel then read the following report of the Committee on Credentials, in regard to the papers of Wendell Phillips. This was an interesting subject to the convention, and all were silent to hear the report. It was, as most expected, against the issue, abolitionists, and disorganizers. The report was as follows:—

The Committee on Credentials report that certificates were handed to them from the Nineteenth ward Neal Dow Association of New York, one of them bearing the name of Wendell Phillips. The committee received it, supposing it to be a regular total abstinence society in this city, but they have since learned, from good authority, that he had assembled, for the purpose of sending delegates to this convention. They cannot consider such certificates as regular credentials, and therefore do not entitle the holders to a seat.

This report was adopted, and great was the tumult again. The factionists were bent on dying game. But it was no use to hang out. The fiat had gone forth. They cavied in.

#### THE LIBERATOR.

BOSTON, SEPTEMBER 23, 1853.

#### NO MEETING AT SYRACUSE.

In consequence of suggestions made to the Executive Committee, by friends of the cause in Syracuse, as to the expediency of postponing, for a few weeks, the semi-annual meeting of the American A. S. Society, which was advertised to be held in that city on the 29th and 30th instant, it was announced in the last number of THE LIBERATOR, that the meeting would be postponed till the 21st and 22d of November. On further consideration, it has been deemed proper to omit the aforesaid meeting altogether, in consequence of its proximity to the Second General Meeting of the Parent Society, which is to be held in Philadelphia on the 24th and 25th of December, and at which it is desirable to concentrate the anti-slavery strength and talent of the country, as far as practicable. Anti-slavery papers are respectfully requested to inform their readers of this change, in order to prevent any disappointment on the part of persons intending to be present at the Syracuse gathering.

The Jerry Rescue Celebration, (which has no connection with the American A. S. Society,) will take place at Syracuse, on Saturday, Oct. 1st, as advertised. It will undoubtedly be a spirited and important meeting.

In behalf of the Executive Committee,  
WM. LLOYD GARRISON, President.  
EDMUND GAY, Secretary.

SYRACUSE H. GAY, Secretary.

W. L. GAY, Secretary.

W. L. GAY, Secretary.

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#### FREE DEMOCRATIC NOMINATIONS.

The Free Democrats of the Commonwealth held a large and spirited State Convention at Fitchburg, on the 16th inst., with reference to the approaching State Election. Samuel G. Howe was elected President, and Francis H. Underwood, Simon P. Hanson, Alonzo M. Bowker, and Edmund Anthony, Secretaries. Mr. Howe was accidentally prevented from being present, and Hon. E. L. Keyes acted as his substitute. Over two hundred towns were represented. On balloting for a candidate for Governor, the vote stood for HENRY WILSON, of Natick, 610; scattering and blanks, 6. AMASA WALKER, of North Brookfield, was chosen candidate for Lieutenant Governor, by a large majority. Subsequently, both nominations were unanimously confirmed, by acclamation. No more popular nominations could have been made by the party, and they will undoubtedly command a large vote.

Among those who very eloquently addressed the Convention were Messrs. Rodney French, E. L. Keyes, Joseph T. Buckingham, Horace Mann, (who was intercepted at the depot, on his way to the West,) Henry Wilson, Amasa Walker, John L. Swift, and Seth Webb, Jr. But neither in the speeches as reported, nor in the resolutions as adopted, do we find any intimation that the U. S. Constitution is an anti-slavery instrument, or that the people of the North are not in a pro-slavery league and covenant with the men-stealers of the South. Nor is there any hint as to the duty of so amending the Constitution as to strike out its slaveholding compromises. In this respect, therefore, the Free Democratic party stands on the same ground, and bound by the same pledges, as the Whig and Democratic parties. The first resolution adopted reads thus:—

"Resolved, That the grand object of the Free Democracy is to annihilate the influence of the Slave Power in the Federal Government; and thereby prevent the extension, lessen the evils, and hasten the extinction of slavery in America."

This language is sufficiently indefinite to mean much or little, according to the tact of each individual partisan. Mere abstract generalization is worth very little in such a struggle. When will the Free Democracy tell the country precisely what they mean by "annihilating the influence of the Slave Power in the Federal Government?" How is it to be done?

The second resolution that was adopted reads as follows:—

"Resolved, That Slavery is the creature of local law, and that the United States have nothing to do with it, except to limit, discourage and prohibit it, to the utmost extent of their constitutional power."

Indefinite again! What is "the utmost extent" of the power alluded to? Again—what is meant by Slavery being the creature of local law? Surely, no local law can stand in opposition to the U. S. Constitution. If, then, slaves are legally held in bondage at the South, it must be that they are constitutionally enslaved; and this makes the crime and sin national. Slavery in this country is either constitutional or unconstitutional. If constitutional, so far as the slaveholding States are concerned, then all who support the Constitution are to be held responsible for its existence. If unconstitutional, then the avowed and grand object of the Free Democracy should be, not merely "to annihilate the influence of the Slave Power in the Federal Government," but to annihilate slavery itself at a blow, by act of Congress, wherever it exists on the American soil. Which horn of the dilemma will the party choose?

The sixth resolution of the series denounces the Fugitive Slave Law in strong and indignant language; but is not the party bound, by the very nature of the compact, to execute that Law, seeing that it has been officially decided by Judge McLean, and other Judges of the Supreme Court, (the final arbiters in all such cases,) to be in all its features entirely constitutional? Besides—when has the party denied the constitutional right of the slaveholder to seize the flying fugitive on any portion of Northern territory, provided no harm should be done to the liberties of the people of the North?

The seventh resolution applauds "the noble act of Commander Ingraham, in protecting a Hungarian fugitive from Austrian slavery," as "gloriously illustrating the original spirit in which the stars and stripes were consecrated to the service and defence of Liberty." As we are wholly ignorant of the time, since the independence of this country was achieved, when the stars and stripes did not wave over chattel slaves, to their absolute subjugation and the security of the slave system, we should be glad to be enlightened as to the precise period when they were "consecrated to the service and defence of Liberty"—not forgetting the awful fact, that, for twenty years, they floated at the mast-head of every American slave on the African coast, giving respectability and strength to that piratical traffic. We still incline to the opinion that the English poet Campbell "hit the nail on the head" when he said—

"United States! your banner waves  
Two emblems—one of fame—  
Alas! the other that it bears  
Reminds us of your shame!  
The white man's liberty in types  
Stands blazoned in your stars;  
But what's the meaning of your stripes?  
They mean your negroes' tears!"

The opening speech of Mr. Keyes was in his characteristic vein of glowing rhetoric. He, too, spoke of "the glorious achievement of our countryman in the Grecian seas," and regarded it as "a glorious epoch in our history." "The stars and stripes," he said, "have spurned the stains put upon that banner by the minions of slavery, and shine brighter even than when illuminated by the rays of '76." Hearty applause and three cheers were given for Captain Ingraham. "A new festival of liberty may be instituted," he continued, "to commemorate the new dispensation, (1) and the names of Kosuth, the Freesoiler, (2) and Ingraham, will shine amid the halo which shall surround it." (Enthusiastic cheers.)

It greatly surprises us that one who is usually so direct and outspoken against shame, and whose denunciations of slavery and its abettors are so fervid, like Mr. Keyes, should at this late day undertake to glorify the servile, truckling, sycophant, unprincipled Kosuth, whose career in this country on the subject of slavery was to his eternal disgrace, evincing a total destitution of moral courage, a willingness to strike hands with Southern women-whippers and cradle-plunderers to subvert the cause of Hungary, and a disposition to flatter this blood-stained nation without measure and beyond precedent. After such a revelation of his character, we should just as soon think of eulogizing Webster or Haynes. He is not worthy of the respect or confidence of any true friend of freedom. The fact that the Free Democracy of Massachusetts, in Convention assembled, could greet the mention of his name with "enthusiastic cheers," is anything but complimentary to their own clear-sightedness and regard for principle. Remember the language of Kosuth, while here—"The glorious struggle you had not long ago with Mexico, in which General Scott drove out the President of that republic from his capital."—History shows eminently this truth, that you are entitled to call yourselves freemen!

"Happy art thou, free nation of America, that thou hast founded thy house upon the only solid basis of a nation's liberty. Thus hast thou tyrants among thee!"—The glorious republic of the United States—great, glorious and free!—I feel happy that it is Kosuth, slave upon which I have the opportunity to stand. The character of the South is a noble pride, and is mortally opposed to arrogance and ambition (!) Hurrah for Kentucky, the bold and brave! Kentucky knows that its heart is always on the right side!"—As to the Southern States, I must confess myself entirely sure that they will warmly support my principles, because they are entirely identical with their own principles!—O, my God, I thank thee that I have seen Alabama! I will cherish that name in the very heart of my heart, with infinite pleasure and gratitude!—&c. &c. &c.

As for Commander Ingraham, we are unable to perceive any thing peculiarly meritorious in his conduct, touching the rescue of Kosuth, the Hungarian, in a foreign port, from the clutch of the Austrian power. Whether the Austrian commander could find any justifi-

cation for his course, or not, it is clear that Ingraham transgressed his own rightful authority in threatening to pour a broadside into the Austrian ship, (a virtual declaration of war,) if his demands were not complied with. What right had he to jeopard the peace of this country by such a lawless procedure? Kosuth was not under the American flag—was in no sense an American citizen—and had no more claim for protection, at the cannon's mouth, and on the part of Ingraham, than any other of the oppressed millions of Europe. It is ridiculous to ascribe this bullying of Ingraham to any love of liberty or regard for suffering humanity. He is a Southern man, and in all probability a slaveholder. It was not to subvert the cause of human freedom, but to make a Quixotic display of his courage, and to effect an ulterior purpose, that he put on such airs; and this is evident from the fact, that his conduct receives the approbation of President Pierce, the lick-spittle of the Slave Power, and the warmest enemies from the Washington Union, the organ of the Administration, and the deadliest foe of universal emancipation. "The end is not yet," but enough is palpable to make it plain that the act was not inspired by a sense of justice. Mr. Keyes is of a very different opinion. He says—"A new epoch has dawned on our flag. The stars and stripes are no longer the protection of cotton bolls and merchandise alone, but the symbols of terror to tyrants, and of deliverance to the down-trodden and oppressed." What! with three and a half millions of chattel slaves on our soil, increasing at the rate of one hundred thousand yearly—with fugitive slaves hunted and captured in all parts of the land—with freedom of speech and of the press struck down in one half of our republic! This "new epoch" is a mere figment of the brain. It is the infatuation of Kosuth, who affected to see in his liberation the assurance that the United States were ready to engage in a struggle for the overthrow of universal tyranny. "You acted; and I was free! You acted; and at this act of yours, tyrants trembled; humanity shouted with joy; and the brilliancy of your stars was greeted by Europe's oppressed nations as the morning star of rising liberty!" . . . You took me for the representative of that principle of liberty, which God has destined to become the common benefit of humanity. . . . There is a hope for freedom on earth, because there is a people like you to feel its worth and to support its cause! . . . It is under your protection that I place the sacred cause of the freedom and independence of Hungary!

Stuff!—To what did all this amount? What was the "material aid" rendered to this Hungarian cyclops, sycophant and visionary? Consult the American journals, and see how many of them take any interest in the fate of Hungary! Read, in the Washington Union, glowing panegyrics upon Nicholas and the Russian government, and earnest inducements why this nation should aim to be on the most amicable terms with both! When the mountain labored, it brought forth a mouse. The mission of Kosuth brought forth nothing but wind. And this boasted exploit of Commander Ingraham will prove to be quite as gaseous, and equally unavailing. Such, at least, is the view we are constrained to take of this matter.

A letter was read from the Hon. Charles Sumner, in which he says the first object of the Free Democracy is "that truly NATIONAL policy, originally declared at Buffalo, which seeks to make Freedom National and Slavery Sectional, as they were at the first organization of the Government." We do not clearly understand how national freedom is compatible or possible with sectional slavery, and both equally protected by the Constitution. Mr. Sumner says that now Slavery is National, and Freedom Sectional; yet he would go back to the starting point of the Government, to obtain a reversal of this shameful state of things—as though cause and effect had not been indissolubly connected throughout that period—as though the tree had not produced legitimate fruit—as though half a million of slaves, retained in bondage at the time of the formation of the government, and made the subject of constitutional bargain and compromise, should not, in seventy years, be increased to three and a half millions—and as though six slave States should not be multiplied to fifteen, during that period, in the general growth of the nation! To talk of trying that experiment over again, as the method of restraining or abolishing slavery, is as hopeless as the effort of the frog to get out of the well by jumping up two feet, and falling back three. To think of driving the Slave Power into the position it occupied in 1787, is simply infatuation. "The establishment of this principle," says Mr. Sumner, "carrying with it the suppression of the unconstitutional usurpations of slavery in the national territories, in the national District of Columbia, in the national sanction of the coastwise slave trade, and in that crowning national enormity, the Fugitive Slave Bill, will finally remove the whole subject of slavery from the sphere of national politics." Now, we should like to see the experiment made in all these particulars. We beg Mr. Sumner and Mr. Chase, in their place in the U. S. Senate—we implore our Free Democratic brethren generally—to go forward, at the next session of Congress, and boldly take the bull by the horns—call for the suppression of the coastwise slave-trade, for the abolition of slavery in the District of Columbia and in the territories, and for the repeal of the Fugitive Slave Law; and we will not only guarantee them the liveliest excitement, but be among the foremost to applaud them for their courage and consistency. Still, in all these specifications, it will be seen that no vital blow is struck at the slave system. While that system is permitted to exist, all attempts to break up the slave traffic, whether coastwise or internal, will assuredly prove abortive. Slavery in the States—with the slave representation in Congress—the Free Democracy do not propose to molest. Well, one thing at a time! Begin with any one of the points of attack suggested by Mr. Sumner, and make a vigorous assault upon it, and—friends of the Free Democracy!—we will endeavor to possess our souls in patience, until it shall be made manifest, even to your short-sighted vision, that the dissolution of the Union is essential to the overthrow of slavery, and therefore the only vital issue at the present time.

Having thus criticised, in no unfriendly spirit, the proceedings of the Fitchburg Convention, we conclude by saying that, as against the old corrupt parties, we desire the triumph of the Free Democratic party, as an encouraging sign of the times. But there is a higher and truer position, around which the entire North must rally—to wit, "No Union with Slaveholders!"

THE MAGAZINE OF ART for September, No. IX., contains twenty-two articles, all of an interesting and instructive character, and thirty-three engravings, others of which occupy each a full page, and most of the others a half page or more. The engravings are executed on wood, but in a style that cannot be excelled. Many of the pictures are faithful copies of the paintings of the old masters, and are consequently valuable above the pictures ordinarily met with, as they are the accurate likenesses of genius. The reading matter is in harmony with the illustrations. Published by Alexander Montgomery, New York, at the low price of 25 cents each to subscribers.

AMERICAN COLONIZATION SOCIETY. Doubtless, there are yet humane and well-disposed persons, who, lacking correct knowledge as to its spirit, principles and designs, regard this Society as deserving the liberal aid and hearty cooperation of the friends of the colored race in this country, and of African civilization. To the candid and careful perusal of all such, we beg leave to commend



LETTER FROM PARKER PILLSBURY.

GRANTVILLE, O., 12th Sept., 1853.

DEAR FRIEND GARRISON!

I am here as a patient, though not probably for more than two or three days. A sudden and violent attack of the left hand has made me rather a member of the hospital; though the thorough treatment of this attack has pretty much restored me.

I like the location, and all the surroundings of this beautiful place, and the people of the country. Dr. Bancroft, the proprietor, seems every way admirably adapted to his situation. To communicate skill in the profession, he adds an ability of manner, and gentleness of disposition, which at once command respect, and secure him the confidence and good-will of all under his treatment. And then, his assistants, Matron, (a model nurse), and, indeed, all the superintendents, seem to be of the selectest sort; and, altogether, the people of this place seem to be congenial to the cause, and to have a just reason to congratulate themselves on having an institution of this kind in their midst, so worthy of their patronage, and so successful in its operations. I do not know how many patients can be received; but I am not far from sixty here at present.

We are still, as usual, maintaining the struggle against the hosts of the enemy. You have seen the recent decisions of Judge McLean and Judge Fuller of the Supreme Court. For what do we need a Calabash hell, a literal lake of fire and brimstone, burning for ever and ever, if not for the special use of such monsters as these? Judge Fling will be impeached, and removed from office, probably without delay; and yet, humanity has far less to fear from him than from Judge McLean. He, too, will be impeached, however, as was Daniel Webster. Either of them would have sacrificed all the inhabitants of Africa for the Presidency of the United States. But one has died disappointed—died, doubtless, of disappointment—and the other still awaits the other.

The greatest obstacle we encounter, this year, is the cry of *infidelity*. I am glad the Bible Conventions have been held, and that they were attended by so many of the leading abolitionists. The idolatry of the people is not yet half exposed. We have encountered and felled down every accusation against us yet. Not one position have we had to abandon. We will survive the lawless of the foe, too, about infidelity, and establish ourselves on eternal truth. The Church is making a *Christian* every thing that is odious and infamous under the sun. We are making the term *infidelity* mean all that *Christian* ever signified, in its best estate. We have compelled the ministers, in multitudes, to say, "I am as much of an abolitionist as you are." We will have them saying yet, "I am as much of an infidel as you are." They will yet go into our kind of infidelity, into *Chaucery*, to save their bankrupt characters. They are now writing volumes and preaching sermons, to prove their religion divine; while their *infidelity* and practice prove it to be devilish. We write to "Evilness" of our Faith, as divine or human; but we work wrong out even from our enemies the confession, that we are doing, for humanity's sake, what *Chaucer* and the *infidelity* should be doing, for *God's* sake.

The Church universal, almost, in this country, does slavery to be divine—halloved by patriarchal example—sanctified by silent acquiescence on the part of *deeds*, and confirmed for ever by apostolic approval, sending back runaway slaves to their masters. We seek to rescue the Bible from what we then deemed *sin*—*sin*—*sin*. At once, we were charged with *infidelity* for doing. They said we denied the plain teachings of the Bible; that we wrested the Scriptures to our own destruction; that we were scattering the seeds of *infidelity*—were filling the world with the seeds of *infidelity*—were filling the world with the seeds of *infidelity*.

Now, the scene has changed. Some of us have admitted that the Bible does sanction, not only slavery, but numerous other gross abominations; so, for the honor of God, we have doubted and denied its divine authority. Again, the yells of the enemy ring in our ears, and the ears of the world, the charge of *infidelity*. In both cases, we have been charged with *infidelity*, wholly on account of our jealousy for the honor of truth and justice, and the glory of God who gives character to truth and justice, liberty and love. We have survived the first assault. Let us serenely meet and live down the other. No weapon yet lifted up against us has prospered. As God is faithful and we are faithful, none ever shall.

The strongest charges of infidelity come from the ministers and church members of the Free Soil party. They come into our meetings very often, and accuse us of infidelity, and give that as their reason for not co-operating with us. The other day, we met one of these men, and he charged us with being Unitarians, and said he could not therefore give us countenance. He is a believer in the positions of the *Christian Press*, the Free Soil paper of Cincinnati, and one that seems likely to be the party danger, unless it shall abandon its *infidelity*. That paper inclines to make every one for whom it elects or votes, a genuine, orthodox, evangelical believer. And so our opponent could not but be, because we denied, as he said, the divinity of Christ. But how was the poor man stung with indignation, when I told him his very candidate for the Presidency, John P. Hale, was a Unitarian, and I found not over proudly given, even at that. And then we told him that almost all the party leaders in New England were free-thinkers, in some form—that Lyndon Spooner was a Deist; that Horace Mann was sometimes suspected of even larger liberality still; that they were Unitarians, and that John G. Palfrey is a member of that faith, and has written most severe and pointed passages against the plenary inspiration of the Bible. I assured him that if he would accompany me to Massachusetts, he would find he must abandon the Free Soil party, and secede back to the more orthodox fellowship of Unitarianism; for Free Soil men are prone to *infidelity*, in every direction.

About the universal custom is, for this kind of pious and zealous men to come into our meetings, and attempt to draw us into a discussion on the Bible, or upon some question in theology. We invariably refuse to give a moment to any subject foreign to the purposes of the meeting; and never have they heard a word, even in answer to their impudent questionings, by which they could justly charge us with any unorthodox opinions, or, certainly, with any wish to inculcate such without *infidelity*. And yet, without ceasing, and without *infidelity*, they continue screaming it round the land, that we are only blasphemers and atheists in disguise, making anti-slavery a cloak for the basest and most infamous designs. There have been Whigs and Democrats who do these things also; but so far, we have found such outrages confined to the [so-called] Christians of the Free Soil party.

Yours, to rebuke such injustices,

PARKER PILLSBURY.

MEETINGS AT WINCHESTON.

The Worcester County (North Division) Anti-Slavery Society met in convention at Wincheston Town Hall, on Saturday, Aug. 27, at 2 o'clock, P. M. The meeting was called to order by the Secretary, and, in the presence of the President and Vice Presidents, was personally organized by the choice of Rev. D. Y. Kilgore, of Wincheston, President, *pro tem*.

Notwithstanding the extreme unpropitiousness of the weather, the true friends of the slave and his cause did not forget the assembling of themselves together. Several towns in the 'Old Granite State,' even, were represented at this meeting. The principal speakers at this meeting were G. B. Stebbins and W. L. Garrison.

Evening Session. The weather was as unfavorable as it could be; a tornado having just swept through the village, uprooting trees, unroofing buildings, completely demolishing sheds, and leveling steeples and chimneys to the ground, the rain still pouring down; yet, notwithstanding all these, and the attending inconvenience, there was a goodly number who seemed proud against the opposing elements, who came together and listened with marked attention to the pleasing

of Messrs. Stebbins and Garrison in behalf of the three and a half millions of our countrymen in bonds.

The Town Hall being engaged to a Unitarian Society, which was unwilling to have an anti-slavery meeting held in connection with their regular services on Sunday, Rev. Mr. Kilgore (Methodist) very kindly invited Mr. Garrison to speak in his pulpit a part of the day, Sunday, the 28th, and notice was accordingly given that the remaining sessions would be held as follows:—At the Methodist Church, Sunday afternoon, and at the Town Hall, at 4 o'clock, P. M.

SUNDAY AFTERNOON. Agreeably to invitation, Mr. Garrison spoke in the Methodist Church, the house densely crowded with attentive hearers.

CLOSING SESSION. J. T. Everett, one of the Vice Presidents, in the chair. At the hour appointed, an immense, and spacious Town Hall was filled. An audience of nearly a thousand souls listened an hour in almost breathless silence to Miss Lucy Stone. One or two questions were asked by persons in the body of the house, which Miss Stone answered very evidently to the satisfaction of all present.

Mr. Garrison solicited further criticisms, and then addressed the Convention till twilight let her curtain down.

After which, the meeting adjourned by common consent.

A. A. BENY, Sec'y.

PLYMOUTH, August 27, 1853.

To Mr. Rogers, D. D., from Augusta, Ga., (an old acquaintance of the Pastor of the Pilgrim Church.)

DEAR SIR:—It is reported by one who should be considered as good authority, that you preached last Sabbath morning in the Pilgrim Church in this town, and that you are in a certain sense a slaveholder, having purchased the wife of a very interesting colored preacher, she being about to be separated from her husband. You purchased both husband and wife, that this separation might not take place, and gave them liberty to go where they pleased.

Now, as you reside in a community where slaveholding is considered honorable, I hope you will excuse me if I inquire of you as to the truth of these reports. Allow me to say, that I do not see the propriety of calling you a slaveholder, as this word is commonly understood, unless you now exercise over some individuals that power which deprives them of the liberty to go to Canada, or any where else where they might be pleased to go. And if you have really given this colored clergyman and his wife their liberty to go where they please, at the expense of purchasing them for such a purpose, I really wish to know it, if it is true, and think that such a Samaritan-like act towards those who all their life long had been in the condition of him who fell among slaves, should be made public. But if you stand in the condition of 'St. Clare' towards this 'Uncle Tom,' allow me to ask you what will become of 'Uncle Tom,' after your decease, if you leave him in bonds? Will he not be liable to fall into the hands of 'Legree'? In view, then, of the uncertainty of your life, will you not be persuaded to emancipate these individuals, if they are not now in the enjoyment of that liberty which is due to all who are not guilty of such crimes as deserve imprisonment?

Yours,

JUSTUS HARLOW.

SLAVERY AND COLONIZATION.

I venture an extract from a letter of a devoted friend of the slave in Rochester, Western New York, *Anti-Slavery*. Her heart is always open, her hands always ready, to promote the comfort and safety of God's poor.

September, 1853. W. C. N.

I have just helped off twelve of a very interesting family to Canada. Their tale of trial and suffering was truly affecting, and I regret that our friends did not hear it from their own lips. The husband was the only one who had been a slave, the wife had just paid three hundred and fifty dollars for him. After their neighbors had failed to induce them to go to Liberia, they sat about trying to steal them; and she, for six months just past, had to watch her children as closely as a hen watches her chickens. Many nights she had not slept a wink, through fear, and often took them all, (ten in number,) and slept down by the side of the house of a white friend, whom she knew would protect them. To this mode of sleeping were they subjected for six months, unless at times when some white person would stay in her house; but that was too much trouble to be continued, and hence they preferred sleeping outside. She, with the help of her six boys, had rented a farm of two hundred acres. She owned three horses and forty-seven hogs, but was obliged to sell them all at a great sacrifice. I am happy that it was in my power to cheer and help them on their way to a free country. The woman said, "Times at the South are growing worse; the people are so crazy after money, and the slaves now fetch a big price."

Commencement of the European and North American Railroad.

The first of the European and North American Railroad was turned on Thursday, the 15th inst., at St. John, New Brunswick, by Lady Head, assisted by the Lieutenant Governor, in the presence of about 2,000 persons. The grand procession of the Trades, Fire Companies, Marine, &c., accompanied by bands of music, was two miles long.

The Fever at New Orleans.

The total number of deaths in New Orleans from May 28 to Sept. 10, was 10,120, of which 7340 were of yellow fever. The decline of the fever continued, but the accounts from other places are distressing. At Thibodeaux there had been 200 cases and 10 deaths up to the 9th inst. The Norwegians at New Orleans were not working, the operators at Vicksburg and Natchez having died.

In the villages and on the plantations of the lower Mississippi, the fever is said to prevail very extensively and fatally.

Large numbers of negroes are among the victims. It is also prevailing at Covington, Madisonville, Mandeville, Biloxi, Louisville, Pass Christian, and other places along the Lake Coast. It is also raging badly at Baton Rouge, Bayou Sara, and other places along the Mississippi and Red Rivers. Many deaths have taken place also at Alexandria, and indeed, the whole Southern country seems to be more or less afflicted.

From Havana.

The Havana correspondent of the Journal of Commerce, under date of Sept. 24, reports the loss of negroes on the estates to exceed 10,000. To supply this loss in part, three cargoes from Africa had been landed since about the first of July, in all about 1000 negroes.

The Rev. Antoinette L. Brown was ordained as pastor of a Baptist Church at South Butler, N. Y., on Thursday last.

Gerrit Smith was present, and made a brief address. The sermon on the occasion was preached by Mr. Lee, of Syracuse. Dr. Harriet K. Hunt, of Boston, was present.

Professor Andrews Norton, for many years connected with Harvard University, and a distinguished theological writer and eminent scholar, died on Sunday evening last at Newport, after a protracted illness, aged 68 years.

Judge Fling, the 'honorable court,' who disposed of the recent slave case in Cincinnati, died at Cincinnati, Ohio, on Saturday last, aged 60 years.

Four Bostonians Drowned.—We have before stated that while the brig *Constat* was lying in the harbor of Buenos Ayres, a boat's crew, who were going on shore, were drowned by the upsetting of the boat.

Their names were James Gilbreath, John Burrows, Charles Robinson, and Henry Stevens, all of Boston.—*Boston Traveller*.

Capt. Morris, of the British ship *Samuel*, on which three slaves were recently found, was discharged from custody by the authorities of Norfolk, the evidence clearing him from all knowledge of the presence of the slaves on his vessel.

An Abolitionist Arrested.—Dr. T. J. Trimble, accused of being an abolitionist, and of kidnapping slaves at Union, Bourne county, Ky., has been arrested and held to bail in the sum of \$15,000.

So great is the excitement in that vicinity, that they threaten violence against any person who shall offer to become his surety.

General Monihollon, who shared the Emperor Napoleon's captivity at St. Helena, died recently at Paris.

THE FIFTH WORCESTER ANTI-SLAVERY BAZAAR.

Will be held in BRISTLEY HALL!

Will open on THURSDAY morning, Sept. 20th, and close on FRIDAY evening, Sept. 24th.

We would earnestly invite all who have each year cooperated with us, to renewed effort in the great cause of humanity, and the hitherto indifferent, to a more faithful investigation of its claims. None can remain passive in this matter. Every day we are called to make our election between apparent self-interest and the slave interest—between love of the world's good opinion and hatred of oppression. So long as the great wrong continues, so long as we are all helping others to forget its iniquity, to tolerate its cruelty, or, helping them to feel its sin, to undo its heavy burden. Fairs are not merely avenues for the raising of funds, but, as a means of awakening public attention, as meetings for the dissemination of anti-slavery truth, and the discussion of anti-slavery principles, they have proved most valuable and efficient. We ask, then, aid, from all who themselves love 'life, liberty and happiness,' and who would help their brothers to the same birthright. There will be speaking at the Bazaar on the last three evenings; in which it is expected that W. L. GARRISON, WENDELL PHILLIPS, ANDREW T. FOSS, and others, will take part.

The amount of gold dust shipped from San Francisco for the past six months of the present year, is \$28,900,000. There was also shipped \$451,000 in coin.

Miss Anna DeWolf, another of the passengers scalded by the explosion on board the steamer *Bay State*, died in New York on Saturday.

The cotton crop is made up, and amounts to 3,262,882 bales. The crop last year was 3,015,029, showing an increase of 247,853, being the largest crop ever raised.

A Fireman Killed.—On Saturday evening, an alarm of fire was caused by the slight burning of the house of E. J. Smith, in the alley, East Boston. Dispatch Engine No. 11, of this city, proceeded to the fire. After crossing the Ferry, and while on the way up the slip on the East Boston side, the engine struck a post, and the sudden jerk threw down Mr. E. J. Smith, a member, who had hold of the tongue, and the wheels of the engine passed over his head, killing him instantly. Mr. Wiley was well known in connection with the numerous bill-posting boards which he had placed all over the city. He was 28 years of age, and leaves a wife in Hattley, Mass., where his remains were taken for interment, accompanied by a delegation of the Boston Fire Department.

A vessel recently arrived at Brandywine, (Del.) with a load of wheat, in the unloading of which James Higbee assisted. Soon afterwards, he was taken sick, and died. The death of his wife followed in a few days. Jonathan Zebby, ship-carpenter, died some days to the hull of the vessel. His apprentice, who went into the hold, was in a few days taken sick, and died. Mrs. Zebby, who waited upon him in his sickness, was taken down with similar sickness, and also died; her death was followed by that of her sister, who had attended upon him. Both families lived in adjoining houses, and the disease was communicated to no one else.

Tortola.—The number of houses destroyed by the rioters in the little Danish island of Tortola is ascertained to be thirty-two, of which twenty-five were burned by the last riotous mob. The rioters proclaimed by the authorities, and troops were out in pursuit of the insurgents. The whole affair grew out of the increase of the tax on cattle from 24 to 35 cents per head. This increase the country people did not care to pay.

Mr. Boyington, of Oberlin, Ohio, was lately seized by a stallion, and thrown into the air; when he struck the ground, the horse jumped upon him with his fore feet, and he lay on his back, and broke his neck short off, severing the jugular vein with his teeth.

Mrs. N. L. Piper, of Toronto, tried to spring over the precipice on the north side of Niagara Falls. She was caught by Mr. Wilson, but her dress gave way, and she fell about twenty feet upon a projecting ledge. Mr. Wilson jumped after her just in time to save her from the final leap, and both were drawn up with ropes. Mrs. Piper is slightly injured.

Celia Conington, aged fifty, and her grand-children, James and John Ryan, lost their lives, last week, by fire, in New York. The woman had been smoking a pipe, and set a bed in flames, when she was burned to death, and the children suffocated.

Terrible Tragedy.—A horrible murder was committed in Sherburne, Mass., on Wednesday evening of last week, where Mr. Reuben Cargen, an old man of seventy years, was enticed from his bed and struck down by a blow from an axe, and his wife felled to the floor by the same instrument of death. An Irishman, who lived with the family, was also assaulted, and badly wounded, but, finding that he was likely to recover, he powered, the murdering scoundrel fled. John L. Chapman, the author of this deed of blood, had previously lived in the family, and knew of the possession of money there. Mr. Cargen was instantly killed. Slight hopes are entertained that the murderer will be recovered. The murderer has been arrested. He denies the act, but admits that he was at the house on the evening of the murder.

On the sixth of July last, a locomotive was run on a railroad, for the first time, in the land of Egypt. The Belouins undertook a race on their feet horses, and kept up for some time, but finally yielded the contest to the iron horse.

A young man died in Georgia recently, who weighed 643 pounds. When 22 years old, he weighed 643 pounds.

One man was killed and six seriously injured, by a collision of a gravel train with a hand car, on the Canal Railroad at Farmington, Ct., on Monday evening of last week.

A Nocturnal at Paris.—The first ship, decked and masted, that ever arrived at Paris, directly from the ocean, anchored in the Seine about a month since. She had a full cargo, and her master reached almost as high as the top of the Louvre.

The Boy who would rather Die than Steal.

The Chicago Press contains a call, signed by a large number of citizens, addressed to those who wish to perpetuate the remembrance of a noble deed, by contributing to the proposed monument to Knud Iversen, the Norwegian boy, who was lately drowned by some other boys for refusing to steal fruit. They want \$1000.

Return of Mrs. Stowe.—The steamship *Archie*, from Liverpool, arrived at New York on the 18th inst. She brought over 200 passengers, among whom were Mrs. Harriet Beecher Stowe, and Mr. and Mrs. Charles Beecher.

Gen. James Jay McKay, of North Carolina, was taken sick in the city of Wilmington, a few days since, and died in a few hours. He was a member of Congress from North Carolina for a period of sixteen years, and Chairman of the Committee of Ways and Means at the time of the passage of the tariff of 1846.

Dreadful Railroad Accident.—The morning express train on the New York Central Railroad, going West, while standing at the Onondaga depot, on Saturday last, was run into by a freight train, going in the same direction. The passenger cars were badly shattered, and Mr. Buckley Thatcher, of Medway county, Ohio, was instantly killed. Many of the passengers were badly injured, some it is thought, fatally. Among them were Patrick Wall, of Manchester, Vt., had both his legs broken; and his brother was badly injured in his feet; Mr. John Vaughn, of Syracuse, had both his legs fractured; and Mr. Edward Jewett, of New Haven, was severely injured about the head. The express train was behind time.

The Hutchinsons.—The Tremont Temple was completely filled on Thursday evening last week by a highly respected audience. The Hutchinson Family were cordially received and warmly applauded in each piece. The hall is a very superior one for musical purposes.

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General Monihollon, who shared the Emperor Napoleon's captivity at St. Helena, died recently at Paris.

NATIONAL WOMAN'S RIGHTS CONVENTION.

A CALL.—Pursuant to a vote of adjournment, passed at the Woman's Rights Convention held at Syracuse, September 8th, 9th, and 11th, 1852, a Convention will be held at CLEVELAND, Ohio, the 5th and 6th of October, 1853, to consider the rights of Citizenship, and in how far Woman is entitled thereto.

All persons, Men and Women, who are willing to discuss the great questions of Human Rights, irrespective of sex, are invited to participate in the proceedings of the Convention, and, in doing so, to bear in mind the treasury of Thought, in evolving the Truth.

E. OAKES SMITH, In behalf of the Central Committee.

Brooklyn, L. I., Sept. 16, 1853.

G. B. STEBBINS, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows:—

Hanson.....Friday eve'g.....Sept. 23.  
Pembroke.....Saturday.....Sept. 25.  
West Duxbury.....Tuesday eve'g.....Sept. 27.  
Duxbury.....Wednesday.....Sept. 28 & 29.  
Kingston.....Friday.....Sept. 30.  
Plymouth.....Saturday.....Oct. 2.  
Plymouth.....Monday and Tues. eve'g., Oct. 3 and 4.  
South Hanson.....Wednesday.....Oct. 5.  
Joppa.....Thursday.....Oct. 6.  
East Bridgewater.....Friday.....Oct. 7.  
Abington.....Saturday.....Oct. 8.  
N. B. The Sunday meetings will be meetings of the County Society.

In behalf of the Society, LEWIS FORD.

ANDREW T. FOSS, an Agent of the Worcester County (South Division) Anti-Slavery Society, will lecture as follows:—

Worcester (at A. S. Fair).....Friday evening, Sept. 23.  
Milbury.....Saturday.....Sept. 25.  
Uxbridge.....Monday eve'g.....Sept. 26.  
Mendon.....Tuesday.....Sept. 27.  
Douglas.....Wednesday.....Sept. 28.  
William Lloyd Garrison, Charles Lenox Benson, and James N. Buffum, will be among the speakers.

JOSEPH MERRILL, Sec'y.

NOTICE.—A quarterly meeting of the Essex County Anti-Slavery Society will be held at Haverhill, on Saturday evening, and on Sunday, day and evening, September 24 and 25, agreeably to adjournment.

William Lloyd Garrison, Charles Lenox Benson, and James N. Buffum, will be among the speakers.

JOSEPH MERRILL, Sec'y.

LECTURES.—The Tenth Course of Lectures before the Salem Female Anti-Slavery Society will be delivered, upon successive Sunday evenings, at Lyceum Hall, at 7 o'clock.

The Introductory Lecture will be given on Sunday evening, October 24, by Rev. THEODORE PARKER.

The remainder of the course as follows:—

Oct. 9th, Rev. T. W. HIGGINSON, of Worcester.  
" 16th, " SAMUEL JOHNSON, of Salem.  
" 23d, " C. C. SHAFER, of Lynn.  
" 30th, " THOMAS T. SWAN, of Boston.  
Nov. 6th, " JOHN P. SALMON, of Boston.  
" 13th, WENDELL PHILLIPS, of Boston.  
" 20th, Wm. Lloyd Garrison.

Tickets for course, 37½ cents; single admittance, 6½ cents.

ELIZA J. KENNY, Rec. Sec'y.

N. E. FEMALE MEDICAL COLLEGE.—The Sixth Annual Term will commence November 24, and continue four months. Professors—William M. Cornell, M. D., Physiology, Hygiene and Medical Jurisprudence; Enoch C. Rolfe, M. D., Chemistry; Stephen Tracy, M. D., Obstetrics and Diseases of Women and Children; John P. Litchfield, M. D., Principles and Practice of Medicine; John K. Palmer, M. D., Materia Medica and General Therapeutics; Henry M. Cobb, M. D., Anatomy and Surgery. Fee to each Professor, \$10; Graduation Fee, \$20.

SAMUEL GREGORY, Secretary.

15 Cornhill, Boston.

All letters and papers intended for JOSEPH BAKER, must hereafter be addressed to him at Salem, Co., Wisconsin.

JOSEPH BAKER'S post-office address is SPRING FARM, MITCHELL, Sheboygan Co., Wisconsin.

MARRIED.—In Providence, R. I., on Wednesday evening, 14th inst., by Rev. Dr. Hall, Mr. WILLIAM C. BROWN, to Miss MARY GULD ANTHONY, eldest daughter of Henry Anthony, Esq.

DIED.—In this city, 9th inst., MARY L. RANDOLPH, wife of Victor P. Freeman, aged 22 years.

A large concourse of sympathizing friends were present at the funeral services in Belknap Street Church. To those who one year since witnessed her marriage ceremony, and a few years previous her prominent part in the Boston presentation to the Young Men's Literary Society, each of which took place on the same spot where her now inanimate body was decked for the tomb, to them the scene was a solemn and instructive one. The deceased left a babe three months old, to be reared by her husband and friends, and the absence of her husband all so well and deservedly loved. Mourning for her we need not; our loss is her infinite gain.—*Communicated*.

At Detroit, Mich., 4th inst., Mr. CORNELIUS N. LENOX, formerly of Newton, Mass., aged 62 years.

WILLIAMS, PLUMB & CO., IMPORTERS AND WHOLESALE DEALERS IN CHINA, GLASS AND EARTHENWARE.

No. 71 BARCLAY STREET, (One door East of Greenwich street,) and in the immediate vicinity of the NORTH RIVER STEAMBOAT LANDINGS, and the NORTH RIVER AND ERIE RAILROAD DEPOTS.

THEIR assortment being complete in all the styles and qualities that comprise the stock of a Crockery House, they feel assured that they will be able to give the fullest satisfaction to all who may feel disposed to purchase their goods.

One of our partners (Mr. WILLIAMS) is a COLORED MAN, and has been connected with the CROCKERY TRADE of New York for twenty years, and for several years has conducted the business on his own account. A leading object in establishing the present store, both by the partners and the friends and advisers, having been to contribute to the SOCIAL ELEVATION of the COLORED PEOPLE, they feel warranted in making an appeal for patronage, as they now do, to all that class of merchants throughout the country, who sympathize with the Young Men's Literary Society, and who would gladly avail themselves of so direct a method and so favorable an opportunity to subvert it. We hope to see all such in our establishment, and we express the confidence that the favors bestowed upon us by our friends will be the interest of themselves as well as ours.

This House sells at the lowest NET CASH PRICES, but will take the notes of responsible parties by adding seven per cent. per annum.

JAMES WILLIAMS, DAVID PLUMB, JAMES J. ACHESON.

New York, Sept. 20.

COLONIZATION.

FACTS and Opinions touching the Real Origin, Character and Influence of the AMERICAN COLONIZATION SOCIETY. Views of WILBERFORCE, CLARKSON, and others, and Opinions of the Free People of Color of the United States. By G. B. STEBBINS, Esq., with a Preface by Hon. Wm. JAY. Published by JOHN P. JEWETT & CO., Boston.

AND JEWETT, PROCTOR & WORTHINGTON, 82 3m Cleveland, Ohio.

Brattle Street Dining Saloon.

The well-known stand of JOHN B. GRUBB, No. 13 Brattle street, having been purchased by the subscribers, and thoroughly renovated in every part, and fitted for a first class Dining Saloon, were thrown open to the public on Wednesday, the 21st inst.

The proprietors have had a long and successful experience in connection with the Mercantile Dining Saloon, on Commercial street, and they will earnestly endeavor to render the room on Brattle street a worthy branch of the parent establishment.

MARSTON, SAMPSON & CO.

Sept. 23.

VISITORS TO NEW YORK.

Can find accommodations, by the DAY or WEEK, at our establishment, 184 TWELFTH STREET, Corner of University Place, one Block West of Broadway.

Terms.—From \$1 to \$2 per day; from \$5 to \$10.50 per week.

We intend also to furnish the best accommodations found in any city for the residence and treatment of Water Cure patients.

O. H. WELLINGTON, M. D.

New York, Sept. 23, 1853.



## POETRY.

## THEY ALL BELONG TO ME

BY ELIZA COOK.

There are birds, and there are flowers,  
There are meadows, there are hills,  
There are forests, there are mountains,  
Forming everlasting fountains  
In the bosoms of the hills;  
There are birds, and there are flowers,  
The fairest things that be—  
And these great and joyous powers,  
Oh! they all belong to me.

There are golden ears bending  
In the light of harvest rays,  
There are garland branches bending  
With the breath of June's sweet days;  
There are pasture shades blowing  
In the dewy morning breeze,  
There are herds of cattle lowing  
In the midst of bloom and blade;  
There are noble elms that quiver,  
As the gale comes full and free,  
And there are alders by the river,  
And they all belong to me.

I care not who may reckon  
The wheat piled up in sacks,  
Nor who has power to beseech  
The woodman with his axe;  
I care not who holds leases  
Of the upland or the dell,  
Nor who may count the flocks  
When the flocks are free to sell.

While there's beauty none can barter  
For the greenwood and the tree;  
Claim who will, by seal or charter,  
Yet they all belong to me.

There's the thick and dangled cover  
Where the hare and pheasant play,  
There are sheets of rosy clover,  
There are hedges crowned with May;  
There are vines, all dark and gushing,  
There are orchards ripe and red,  
There are herds of wild deer crushing  
The heath-bells as they tread.

And ye, who count in money  
The value these may be,  
Your hives but hold my honey,  
For they all belong to me.

Ye cannot shut the tree in,  
Ye cannot hide the hills,  
Ye cannot choke the rills;  
The corn will only nestle  
In the broad arms of the sky,  
The clover crop must wrestle  
With the common wind, or die.

And while these stores of treasure  
Are spread where I may see,  
By God's high, bounteous pleasure,  
They all belong to me.

What care I for the profit  
The stricken stem may yield?  
I have the shadow of it  
While upright in the field;  
What reck I of the riches  
The mill stream gathers fast,  
While I ask in shady nook,  
And see the brook go past?

What reck I who has title  
To the wildest lands that be?  
They are mine, without requital,  
God gave them all to me.

Oh! privilege and blessing  
To find I ever own  
What great ones, in possession,  
Imagine theirs alone;  
Oh! glory to the Maker,  
Who gave such boon to hold,  
Who made me free partaker  
Where others buy with gold!

For while the woods and mountains  
Stand up where I can see,  
While God unlocks the fountains,  
They all belong to me!

From the New York Tribune.

## HOPPER.

Joy! for another victory is won!  
In calm omnipotence a conquering spirit  
Treads the bright flame where souls most pure inherit.  
Another star is risen with light sublime—  
A star of strength, above the cope of Time,  
Brightening forever from the Spirit Sun!

Earth is bereft. Heaven hath one Angel more.  
A new ascended splendor wings its flight  
From love to love, from light to purest light.  
Another brother pleads for us above;  
Another heart of unquenchable love  
Prays for mankind where risen saints adore.

Yet, friend, when souls like mine from earth depart,  
We feel that ministering Angels go,  
And lead the populous city of our love.  
The sky becomes our grand. The breathing air  
Misses the good man's presence, and his prayer.  
A lamp is quenched, no more to shine again;  
A solemn form where Christ was shrined away,  
Crumbles and falls to undistinguished clay,  
And all who love their race grow sad at heart.

Away our fears and pains! Thou livest still!  
Thy memory is music, and thy deeds  
Are bread of life, whereon Affection feeds.  
The lamp is fallen, but the flame it lent  
Kindles the heart-fires of a continent.  
The mute religion of thy story pleads  
For suffering Man more nightly than creeds.

The stalk is broken, but the seed survives.  
Thy life with love inspires a thousand lives,  
And daily triumphs o'er aggressive ill.  
Our *misere* in rejoicing dies.  
The new-born ages travail with the birth  
Of myriads like thee, who shall all go forth  
In the dead Master's name, and in His love,  
While Hate, the culture, dies in Peace, the dove.  
Thy form, not e'er, whose twilight fills the skies.  
Star, to thy bright perihelion speeding on,  
Good man, become an Angel, love us still;  
Pray for us to the Father, that His will  
May in our lives, not less than thine, be done!  
8th mo., 1853. THOMAS L. HARRIS.

## EARTH AND AIR.

BY BARRY CORNWALL.

How beautiful, how wonderful  
Thou art, sweet Earth!  
And yet, albeit thine odors lie  
On every gust that mocks the eye,  
We pass thy gentle breezes by  
Without a care!

How beautiful, how wonderful  
Thou art, sweet Earth!  
Thy seasons changing with the sun—  
Thy beauty out of darkness won—  
And yet, whose tongue (when all is done)  
Will tell thy worth?

The poet! He alone dares still  
Uphold all! He alone dares still  
Then love the poet—love his themes,  
His thoughts, half hid in golden dreams,  
Which make thine fair the songs and streams  
Of Air and Earth.

## REFORMATORY.

## THE PROGRESSIVE FRIENDS.

The deterioration of religious sects has unquestionably been proved, in the mind of every careful observer, as a law of their nature, and of which any one who is acquainted with their history must be convinced. And this rule will be found to hold good in every human enterprise where the laws of man's relationship to his Creator are imperfectly comprehended or observed. Not but that perfection, in a greater or less degree, is to be expected in every human undertaking; not but that the founders of almost every religious sect in Christendom were governed by pure and exalted motives. The fault lies not in this wise, but in blindly clinging to old and obsolete forms and ceremonies, on the part of the followers—matters which, in the beginning, were deemed of little moment or non-essentials—the mere outward vestments of a purer and holier principle, and which, for the time being, were undoubtedly well enough. Never, until the great interests of the whole brotherhood of men are recognized, can any religious body of men hold long together; and this must apply to nations as well as to smaller bodies of mankind. It is the true essence and spirit of Christianity, and any set of principles which falls short of meeting the necessities of the whole human family must eventually decay.

This is no utopian theory, but simply the doctrine taught by Jesus Christ and his early disciples. It is the spirit, and not the letter, to which mankind are to look for guidance. So long as religious bodies confine themselves to isolated passages of the Scriptures must needs and dogmas continue, with their consequent evils, whose name is legion. Mankind are earnestly looking for a purer and wiser demonstration of their religious nature, and the day is fast approaching when their longings will be recognized as the pointing of the finger of the great Instructor.

That the Society of Friends made a long stride in advance of the religious sects of the day in which they originated, no one acquainted with ecclesiastical history will dispute. As promulgated by George Fox, William Penn, and, in more modern times, by John Woolman, Anthony Benet, &c., their doctrines and practices have been infinitely ahead of all other religious bodies, in the development of the plain teachings of the great Head of the Church; and at one time, they seemed to bid fair to accomplish the great object which must govern every sincere and devout worshipper of our heavenly Father—that of establishing a platform on which the true and the faithful of the whole world might stand.

But, too, like every other religious sect, have fallen from their high estate. Schism after schism, division and sub-division, have taken place among them; quarrelling and bickering, the most bitter and ungodly, and even personal violence, have been resorted to by these respectable followers of George Fox; and all this from the most trifling causes—the mere splitting of straws! Instead of leaving each individual to construe the conflicting passages of 'Holy Writ' as he best might, a church canon has been laid down, and the old rock on which many a gallant vessel, richly stored with hopes and aspirations, has split, has also proved the shipwreck of the once noble and unwarlike bark of the Quakers. A mere boat's crew of the once brave company, tossed upon a wild and merciless sea, remain.

But, 'it is an ill wind that blows nobody any good'; and out of this wreck and apparent chaos, we have the material for a new, and we will fervently hope, a purer and better set of things. And for this end, a small body of noble-minded men and women have lately assembled themselves together, and adopted a set of principles, in the ancient spirit of the Society of Friends, adapted to the wants of the present day, under the name of 'PROGRESSIVE FRIENDS.' This body not only retains all the essential principles of the ancient Friends, but makes them of the most vital importance. On the subjects of War, Slavery, Intemperance, &c., they hold the most ultra and practical ground, and readily unite with all good people who are engaged in these great causes of humanity and Christianity; and herein they have made a great advance over the older organizations, who, undoubtedly, in the origin, with good, but very short-sighted intentions, shut themselves out from what they call the 'world' and its sympathies.

The beneficent influence of the principles of the early Quakers has undoubtedly been lost to the world by their exclusiveness. 'Stand off! I am better than thou,' has been too much their position as a people.

There is, probably, no religious sect that is more mistaken as to its standing in the great bodies of mankind, than the Quakers. It is constantly enquired upon them by their teachers and preachers, to beware of the 'lettings and hindering,' and the corruptions of the 'world's people'; and, consequently, a very limited intercourse with people out of their own ranks, as well as a want of general intelligence as to the moral movements of society at large, ensues. By the great mass of people, even in their own districts, they are regarded as a kind of monkish race, and even to this day, confounded with the Shakers. Often has the writer of this article, with mortification, been obliged to explain, to those otherwise well-informed, the difference between a Quaker and a Shaker. And yet, no body is more wrapped up in their own affairs, or cherish a greater sense of their importance. It is high time that they should be undeceived, and see themselves as others see them. Their pride needs to be humbled, and a realization of their own failings and deterioration can alone produce the change.

With their annual written testimonies against war, slavery, &c., a large portion of them, and those the most influential and of course wealthy members, go to the ballot-box and vote for men reeking with blood from the battle-field; on the already spotted cloak of one poor old 'Uncle Tom' may be heard, and whose daily lives are marked by intemperance, profanity, &c. Shades of Woolman and Benet, spare them!

And then, as to their 'simplicity' of dress and address, of costly furniture, of engaging in worldly pursuits, buying and selling articles of taste and luxury merely—are not their professions in these matters mere *humbug*, and do not the 'world's people' so regard them? We will venture to say, that no houses are more expensively furnished than those of the wealthy Quakers of the present day. The awful piano, it is true, will rarely be found there, but almost every other article of modern luxury in furniture, even to the gayest, may be found in them. A young man or woman may not marry one not a member of the Society, no matter how objectionable he or she may otherwise be, without violating the rules and being subject to disownment, unless willing to acknowledge the error; and yet, a member may marry another member, while, at the same time, one or both parties may have constantly violated the rules and regulations, as laid down in their book of Discipline, and still retain a respectable standing in Society.

Now, is it not simply ridiculous, to say nothing of the sin, in a Society thus to appear before the world, professing to be the purest and best, the chosen people of God, the very elect, and guilty of such base conduct? Aware of all this, and much more, the more reflecting and conscientious portion have been from time to time withdrawing; and many of them, feeling a sincere attachment to the vital elements of the ancient Friends, have long been looking for a new method of embodying their principles; and it is much to be rejoiced at, that the 'Progressive Friends,' as well as at once seen on reading their Exposition of Sentiments, are making a vigorous attempt to arise from the slumbering real of this once noble body of Christians.

THE NEW YORK EXPRESS BEGS THAT THE PAPERS WOULD NOT CALL THE COMET AN 'ILLUSTRIOUS STRANGER,' TEST THE ALDERMAN OF THAT VILLAGE MAY TAKE A NOTION TO GIVE IT AN Oration, AND LEACH THE MUNICIPAL TREASURY FOR ANOTHER APPROPRIATION.

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## 'UNCLE TOM'S CABIN' IN PHILADELPHIA.

PHILADELPHIA, Sept. 9th, 1853.

DEAR LIBERATOR:  
Last night, 'Uncle Tom' was 'brought out' at the National Theatre in this city, and I went to see it, balancing my dislike of theatres, as they are, against the conviction that the Drama, as a legitimate branch of Art, will be for ever an educator of the people. The play was well prepared for the stage by Mr. S. E. Harris, who also personated Uncle Tom, in a manner so admirable as would have satisfied the author, had she been present, the excellence of it awakening vociferous and continued applause from an audience of three thousand persons.

Many things marred the beauty of the piece, which the dramatist will change; but the impersonation of Uncle Tom, Topsy, Miss Ophelia, and Phineas Fletcher, compensated for many blemishes in the play, and, as far as may be, for the miserable representations of George Harris and Eliza. A large number of persons who do not frequent theatres were present, while every doorway, avenue and corner of the spacious building, from the stage to the roof, was crowded with the brawny people, without coats, their heavy boots drawn characteristically over the trousers, the hard lines of their faces softened by sympathy for the fugitive, or glowing with indignation against the pursuers, jarring the latter or encouraging the former by the united cry of 'Order,' that no word should be lost, and drowning the slightest hiss of disapprobation in shouts of applause. As I looked at the vast assembly, composed mainly of the very class which has mobbed the abolitionists for the last twenty years, and heard them cheer the most ultra anti-slavery, I thought of PARKER PALLMUR's saying, that 'the theatres will receive the gospel of anti-slavery before the churches.'

Every sentiment of freedom elicited applause. Where George Harris avows his intention to 'be free or die'—where Phineas Fletcher declares his determination to help Harris at all hazards, or where he demands an apology of the slave-holder for asking him to join in the 'nigger business'—where he defies the placard advertising the fugitive, and avows his intention to serve the man who posted it 'just so'—where he misleads, entraps and defeats the hunters, breaking their heads, and rolling them down the rocks—all these points were received with tremendous applause; while the slave-holder's assertion that he had 'law on his side,' produced no little derision and hissing.

Legree was quite well played; the moral resistance offered by Uncle Tom to the pirate's purposes was highly appreciated. Eva was prettily personated, and the audience grew to higher knowledge of the truth in view of her relation to Uncle Tom, and they melted to tears at her early death.

On the whole, the Play was eminently successful, and one may infer a hopeful change in public sentiment, when they see three thousand persons unconsciously accepting anti-slavery truth; hundreds of boys—impetuous, growing up to become the mobocracy of another generation, but preparing unwittingly to 'mob on the right side'; and I could not help thinking, that before we hold our third decade in Philadelphia, abolitionists may have to intercede to save slaveholders and slave-hunters from the fury of the mob, so long directed against us.

The people are the natural conservators of right, subject to misdirection, both as to the perception of it, and the true means to promote it. They will perceive and acknowledge their obligations to freedom, long before they admit the highest means of fulfilling them; and we may expect a cycle of mob violence for anti-slavery, as there has been against it.

Very truly,  
R. R. P.

From the New York Reformer.

THE CHARACTER OF HENRY C. WRIGHT.  
PSYCHOMETRICALLY EXAMINED.  
BY ANDREW JACKSON DAVIS.

It should be understood, to begin with, in order to give full significance to the method, that the term 'psychometric' is from the Greek *psyche*, the soul, and *metron*, to measure; therefore, when a person is reported as 'psychometrically examined,' it means that the *soul* of that person has been measured or estimated by another. There are three different ways to accomplish the extraordinary result of measuring an individual, but I will not now stop to explain them, for I must proceed with the soul before me.

HENRY CLARKE WRIGHT, not as a character, but as an individual, is very extensively known throughout certain portions of the United States as a bold advocate of Freedom, under the *Garrisonian* banner. He has been many years in the open field, and in the meantime written several interesting works among which, that beautiful and valuable book for children, entitled 'A Kiss for a Blow'—and has earned himself a reputation which will long survive him.

In this gentleman's society I have been but very little, though he has uttered many of his most cherished sentiments in my presence, and otherwise let me into the *extremes* of his character. Yet I can truly say that this is the first time I have really tried to obtain an estimate of the *soul* of this man. With a letter written by his hand, I establish a sympathetic communication with the individual; and then, holding this sympathy in subordination to the *inner* of my *soul* (clairvoyance) as means of making the following examination. And I would here say to the intimate friends and acquaintances of this gentleman, that I will be very much obliged to them if, on reading this investigation, they discover supposed mistakes, to make the same publicly known, for the sake of accuracy.

In this connection, however, I will affirm my entire confidence in the accuracy and truth of what I shall state; because I am compelled to believe in accordance with the 'evidence of my (spiritual) senses,' just as the reader must believe what comes unmistakably within the scope of his material vision. As Mr. Wright is measurably the people's champion, I have no hesitations in asking his permission, to publish my impressions of his peculiarities and character.

Impressions on viewing him *objectively*.—His material body is finely put together; more muscular than nervous; more vital than muscular; is large, rather square, not ill proportioned, and capable of enduring long continued, laborious exertions. To all outward seeming, he appears far more physically than mentally, and moderately endowed with spiritual powers and capacity. The substance of his brain is sensitive and elastic, and yet so firmly constructed that no external influences can readily enter it; he has self control, or disturbs it, to penetrate into the *inner* of his *soul*, and to play (physically and with all his heart) and they forget that he is older, larger, or more wise than—these are the qualities which make him so valuable as a companion, brother, friend. With all his soul, he wishes to see himself expanded or represented in children; a fit mind, a child has a kind of super-natural insight, which makes him so valuable, that he loves children generally through his ideal, though he is fond of some special and confiding pet; not in the shape of any animal, but in the image and likeness of Man. For he is naturally and organically a philanthropist; a lover of man as man. In fact, he admires and almost worships the image which man has seen; yet still more does he adore and praise it, when in the *seen* his *best ideal* of the 'likeness' of the divine and heavenly. From this social organization, and the peculiar order of its developments, I obtain only one all-embracing estimate—deep, earnest, *fatherly* love.

Impressions on viewing him *subjectively*.—His brain being sensitive but firm, yet so *intelligible* of more than ordinary availability and power, it realizes a peculiar independence of occasions and outward events. He looks intellectually within for the *palpation* of thought. But under all circumstances and conditions of life, he realizes

mind. What you think is of minor importance to him. With his right arm and fist, he adds weighty emphasis to his communications. I say *weighty*, because there is not a venture to affirm a thoroughgoing, practical non-resistance in the land with larger fists. Endowed by his powerful body and positive mind, such hands might bestow upon opponents the most silencing arguments; but this man, though thus amply provided with implements of self-preservation and defense, advocates 'a kiss for a blow,' and practices the doctrine without deviation. He looks like a well-disposed, conscientious Judge—sometimes like a Justice 'with eyes over judge'—and formal cut—sitting in honest judgment against the world.

Impressions on viewing him *socially*.—His power of endurance is strong. With this social organization, he feels as a child, loving, tender, easily pained and provoked; full of warmth and enthusiasm, though not boisterous or demonstrative in its manifestation, and extremely susceptible to the formative and moulding influences and circumstances of home. But upon this organization, when viewed in all its parts, the idea of a local connection, or positive connection, as an external love is very active, broad, comprehensive, and seeks to embrace a multitude; yet he cannot enjoy the society of many. Solitude has charms for him at times; the companionship of thoughts and ideas, however, are more entertaining than fields or scenery.

He is not selfish, except upon a large interpretation; the well-being and happiness of others constitute the conditions of his *selfish* comfort and quietude. While a fellow-being is groaning under the yoke of unjust oppression, this man can realize no comfort or absolute repose. In fact, this organization can be neither physically quiet nor mentally stationary; yet he appears eminently calculated for both. He must go, and must go to the places; must rest not at all, neither on the six days nor yet on the seventh day; from the labor before him; for continually he feels urged to the work of redemption—must visit somebody to open his mind, or must open his heart in a letter to some valuable correspondent, or else procure a rostrum, and give utterance to his reforming ideas.

With particular reference to his communicative tendency, considerate, confiding; but he is seldom altogether understood by those most cherished by him. In the presence of enemies, he is frank and resolute; yet feels a strong proclivity to reservation, to which, however, he seldom yields. For people generally, he realizes more sympathy than love; more solicitude for their welfare than for his own. He is not averse to being misunderstood, but he is gathered from his speech or deportment. Being filled with feeling—with strong impulses and laborious thoughts, he explains but imperfectly his real interest in the world of individuals. If the world has not eyes to see it in his general life and works, then will the pass away with the world in debt to him for his individuality. If the world has eyes to see it, it is the recording angel to give in their names as 'those who love the Lord,' this man, with Abou Ben Adhem, would mean while exclaim:

'I pray thee then,  
Write me as one who loves his fellow-men.'

So much for his Self Love; now comes the conjugal love. His love for wife is exceedingly sacred, powerful, and ideal. In this respect, he is very peculiar. It comes not from sensualistic or sexual attraction; it is the solar ray of his highest conceptions. It wells up and overflows his whole nature. It not only stirs the depths of his deepest, innermost being, but realizes the *practical* of his character, and moulds and shapes him as a potter fashions the moistened clay; or as the solar ray, passing into the colors and fragrance of flowers, produces all the exquisite attractions and variegations of earth. Owing to the sensualism and vulgarity of common married life, or to the constant being of Love, the *practical* of his character, and moulds and shapes him as a potter fashions the moistened clay; or as the solar ray, passing into the colors and fragrance of flowers, produces all the exquisite attractions and variegations of earth. Owing to the sensualism and vulgarity of common married life, or to the constant being of Love, the *practical* of his character, and moulds and shapes him as a potter fashions the moistened clay; or as the solar ray, passing into the colors and fragrance of flowers, produces all the exquisite attractions and variegations of earth.

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something like 'Fate' or 'Necessity.' The relations between cause and effect he readily perceives; so absolute, in fact, that he feels bound in a chain of causation—endless, fixed, eternal. Yet he is very free!

Science is attractive to him, because it is practical and replete with well-ascertained facts; but he could never become scientific; for he has too much love; hence ethics, theology, and social reform attract him the strongest. His forte is argument. Show the necessity of it, and his brain will elaborate cogent reasons. Intellectual positions he assumes with much conscientious precision and deliberation; but he announces them, and states his private conclusions, with considerable haste, and dogmatically denounces all dogmatism as 'one having authority,' and thus frequently non-pluses his opponents without desiring to do so. In this respect, he needs more wisdom; for instead of convincing with his reasons, and impressing his friends or foes with the idea that he utters truth, he rather rouses their combative, and makes them feel like producing counter-arguments.

He does not draw his arguments from the external circumstances of the case, but from the urgent and insurmountable demands and necessities of life and nature, which, to him, are so many 'argued voices,' sounding through the kingdom within; yet he will illustrate by the handiest and most familiar facts he can find. This intellect works vigilantly and diligently for the soul. Whatever appeal is made by *Affect* to the throne of Reason, the latter reversely regards as a 'commandment of God,' and goes straightway to fulfill the conditions of the appeal to do so. In this respect, Henry C. Wright is peculiar. But this intellectual obedience to the imperative demands of his *love-nature* is far from placing him, as an individual, under the dominion of mere passion or impulse. He is a disciplinarian. His intellect is commanding, and could at any time be brought to bear upon the passions, and love-voices of his soul; and yet, so sincerely does he regard the simplicity and truthfulness of childhood—so devoutly does he revere the 'spirit of God manifested in the flesh'—that he stops not (or wishes not) to confer with outward forms, with conventional customs extant, as to the intellectual propriety of giving Love its full manifestation. He is not, therefore, a mere intellectualist; for he is deeper, higher, more profound. Hence his nature and the world can never agree. He is at war with its rules; and the world will call him eccentric and strange in some things; it will misunderstand his mind in its most essential points. The general impression from this intellectual organism is—LIGHT, or desire for more knowledge.

Impressions on viewing him *morally*.—The shape and development of his moral organization are prominently characteristic of, and congenial with, the *Garrisonian* model; and yet there is a striking dissimilarity. In several essential particulars, this Conscience resembles Mr. Garrison's; in other things, it is individuality. If the world has eyes to see it, it is the recording angel to give in their names as 'those who love the Lord,' this man, with Abou Ben Adhem, would mean while exclaim:

'I pray thee then,  
Write me as one who loves his fellow-men.'

So much for his Self Love; now comes the conjugal love. His love for wife is exceedingly sacred, powerful, and ideal. In this respect, he is very peculiar. It comes not from sensualistic or sexual attraction; it is the solar ray of his highest conceptions. It wells up and overflows his whole nature. It not only stirs the depths of his deepest, innermost being, but realizes the *practical* of his character, and moulds and shapes him as a potter fashions the moistened clay; or as the solar ray, passing into the colors and fragrance of flowers, produces all the exquisite attractions and variegations of earth. Owing to the sensualism and vulgarity of common married life, or to the constant being of Love, the *practical* of his character, and moulds and shapes him as a potter fashions the moistened clay; or as the solar ray, passing into the colors and fragrance of flowers, produces all the exquisite attractions and variegations of earth.

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